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## THE SIXTEENTH INTERNATIONAL CONGRESS OF AMERICANISTS

By GEORGE GRANT MACCURDY

The Sixteenth International Congress of Americanists was held in the University building at Vienna, Austria, September 9 to 14, 1908. The active and associate members in attendance numbered 376.

In addition to Austria the following countries were represented by official delegates present: Argentina, German Burmeister; Belgium, J. Denucé; Brazil, Manuel de Oliveira Lima; Chile, Julio Montebruno; France, Professor L. Capitan; Holland, Jonkheer L. C. van Panhuys and Dr J. D. E. Schmeltz; Italy, Professor E. H. Giglioli; Japan, Professor Ryozauro Sakaki; Mexico, Gilberto Crespo y Martinez; Paraguay, Leo Hirsch; Peru, Professor Max Uhle; Portugal, José Comte de Paraty; Prussia, Professor Eduard Seler; Spain, Professor Sanchez-Moguel; Sweden, Professor C. V. Hartman; United States of America, Professors Franz Boas and M. H. Saville, Dr George Grant MacCurdy and Dr Charles Peabody; Venezuela, Felix Stiasny. There were also in attendance delegates from seventeen learned societies and institutions from various parts of the world.

The Congress was formally opened on Wednesday morning under the high patronage of Archduke Rainer, who, although not able to be present, sent a message which was read by the President of the Congress, Wilhelm Freiherr von Weckbecker, in his opening address. Later in the week Archduke Rainer held a reception in the Imperial Museum of Natural History. The Congress was also honored by the presence and faithful attendance of H. R. H. Princess Therese of Bavaria, who was one of the honorary presidents.

The first session devoted to the reading of papers was opened with an address by Professor Franz Boas (New York), on "The

Results of the Jesup Expedition." After paying a deservedly high compliment to the late Morris K. Jesup, the speaker set forth the methods employed in the research. One result has been to establish evidence of the shifting of the Northwest Coast tribes. They do not seem to have been stable units, but rather in a continual state of flux. There is no longer any doubt of a connection between the peoples of Siberia and North America. A race probably entered the American continent from Siberia before the glacial period, and later there was a re-migration to Siberia. Marked ethnological differences have been noted among the races of western America. Professor Boas announced that the publications based on the Jesup Expedition will soon be completed.

Sir Clements MARKHAM (London) followed with a paper on "Some Points of Interest in the History of the Incas by Sarmiento." The publication of the Sarmiento manuscript in August, 1906, has thrown new light on the story of Andean civilization and has corrected some misconceptions. Sarmiento was a great addition to the authorities on Inca history and civilization. The subject was treated under the following heads: The revolution in the time of the 6th Inca; Story of the occupancy of Cuzco; Reforms of Inca Rocca; Confederacies subdued by the Incas; The two great Incas, Pachacutec and Tupac; Date of the completion of the Incarial socialistic system; The policy of forming colonies; Socialism; Interest of the subject; Necessity for collating works of Spanish lawyers.

Sir Clements MARKHAM read a second paper, on "A Comparison of the Ancient Peruvian Carvings on the Stones of Tiahuanaco and Chavin." After discussing the supposed extent of the ancient megalithic empire in Peru, evidence from ruins was cited. The argument is strengthened by comparison of carvings on ancient stones. The two stones were described in detail. A comparison of the carvings on them proves them to be the work of the same people. The important recent paper by Dr Gonzalez de la Rosa on the works of Blas Volera seems to give much greater value to the list of sovereigns given by Montesinos, and history may eventually give support to conclusions derived from a study of ruins and of the carved stones of Tiahuanaco and Chavin.

Dr William THALBITZER (Copenhagen) presented a communica-

tion entitled "The Angakoks or Pagan Priests of the Eskimo at Ammassalik, East Greenland." These Eskimo were discovered in 1883. They have for centuries preserved a marked and characteristic culture, a peculiar dialect, and a great wealth of legends, myths, and drum chants. In 1894 a commercial and missionary station was established there by the Danes, and once a year a vessel is despatched from Denmark and generally reaches the station about the beginning of September. Dr and Mrs Thalbitzer wintered at this spot in 1905-06, having been sent out by the commission for the prosecution of geological and geographical researches in Greenland, in order to carry on linguistic and ethnological researches. The population, which is scattered over about twenty miles of the coast, consists of altogether about 450 souls, all Eskimo of pure origin. The angakoks (in Eskimo *angakeg*, plural *angakkin*) are or rather were the national priests and doctors of the Eskimo. These two callings are indissoluble, inasmuch as the people of Ammassalik look upon sickness as a defect of the soul; their notion is that in every part, in every member of the human body, there is a soul which in certain circumstances may be lost; that part of the body which has lost its soul falls ill, and only the angakok is able by the aid of his spirits to restore the soul and thereby health to the sick body. There are three things for which an angakok invokes the aid of the powers: the chase, sickness, and barrenness in women. At the present day the people of Ammassalik live half in their old orthodox faith, half in the new ideas. Many of them still mutter charms (*serratit*) on the sea, when they are out in their kaiaks, and conceal amulets in their clothes. They keep up their primitive ceremonies to some extent, fasting and turning away from the light on the occurrence of a death. But their own priests have given up their calling and are about to give place to the foreign missionaries. In 1906 there were only two of the angakoks who still refused to be baptized; they displayed great contempt for the new doctrines, and were full of faith in their own guardian spirits and other supernatural beings, especially in the divinity of the moon and in the Old Woman of the Sea.

Professor Paul EHRENREICH (Berlin) took as his subject "Our Present Knowledge of the Ethnography of Southern Brazil." Faulty

nomenclature has until recently led to confusion in respect to the ethnic groups that once inhabited what are now the states of São Paulo, Parana, Santa Catharina, and Rio do Sul. The recent works of Ihering, Ambrosetti, Telemaco Borba, and Benigno Martinez have brought order out of chaos. This is particularly true of the so-called Guayañan or Guayana (the *Waiganna* of earlier authors), the Chavantes of São Paulo and to a less degree of the "Bugres" of Santa Catharina. Three different stocks were once included under the name Guayana: (1) The ancient Waiganna of Hans Stodeus which, like all the coast peoples, probably belong to the Tupi-Guarani family; (2) the Kaingang or Kame from the interior of São Paulo, Parana, and Rio Grande, doubtless members of the Gês group; (3) the Ingain on the Guaira-Cataract of Alto Parana, also to be found in southwestern Paraguay, which form a special stock of the Gês group. The Chavantes of São Paulo have nothing in common with the so-called Akua of the Araguaya and Tocantim regions. They do not belong, as do the latter, to the Gês group, but form an entirely isolated stock with independent language. The entire lack of linguistic evidence makes it impossible to speak with certainty concerning the place of the so-called "Bugres." They are not primitive Gês as heretofore assumed, and are also quite distinct from the Botocudos and Kaingang. Their real stem name is yet unknown. There is a probable connection between them and the Tupi-Guarani as well as the Guayaki of Paraguay.

Professor J. KOLLMANN (Basel) dealt with the question of "Native Pygmy Races of America." There remains little doubt that Central and South America were once the home of a race of small human beings; that traces of it are to be found in the living tribes of those countries. To smallness of stature may be added such features as a broad, short, squarish face with pug nose. To trace the pygmy races as they spread over the earth would seem to be a fruitful task in the field of somatic anthropology. They are everywhere the starting point for the study of the races of large and middle size, and must be reckoned with in any attempt to trace the origin not only of the red man but also of mankind in general.

Professor L. CAPITAN (Paris) presented three papers, the first

being on "The Cruciform *Entrelac* in Ancient America, Japan, China, India, and Gaul." This sign is to be seen on vases and shell ornaments from the mounds of the United States. Analogous figures occur in ancient Mexican manuscripts. It is found also on Merovingian buckles and as a decorative motive in China and Japan. Of the remaining two subjects one dealt with the large breast-rings of ancient Mexico in comparison with similar rings from Japan, China, Oceanica, and Gaul; the other referred to the analogies between the Mexican *omochicahuatzli* and specimens from the paleolithic caverns of southern France.

"Elements of the Maya and Mexican Zodiacs" was the subject chosen by Mr Stansbury HAGAR. The elements of the Maya and Mexican zodiacs may be studied in six groups of material, all of which yield results consistent with each other. Five Mexican asterisms described by Tezozomoc and Sahagun, in the order given by the former, represent the six signs from Cancer to Sagittarius inclusive, the Libra and Scorpio symbols being combined. Drawings of these asterisms were given by Sahagun and are reproduced by Dr Seler in his valuable paper on the Venus Period in the Picture Writings of the Borgian Codex Group. In the same paper Dr Seler describes a series of five deities who, in the Mexican codices (Borgian, Bologna, and Vaticanus B) and the Maya codex of Dresden, are represented in the act of hurling spears successively at a water goddess, jaguar, maize goddess, soothsayer, and warrior. In the order given the objects struck are symbols of the same six signs mentioned above, Libra and Scorpio being again combined. The spear-throwers represent the six opposite signs in the order given, except that Aries-Taurus unaccountably exchanges place with Gemini. Nearly all of the deities so well described by Dr Schellhas in his paper on the Deities of the Maya Manuscripts must also be regarded as rulers of the zodiacal signs. The Maya and Mexican month and day signs also include attributes and symbols associated with the zodiac. The sacred city of Izamal in Yucatan was originally surrounded by twelve pyramid-temples each of which represented one of the signs in its proper relative position in the zodiacal circle. This plan reflected on earth the supposed celestial design in the same manner as the plan of the Inca capital, Cuzco,

which Mr Hagar had described at a previous meeting of the Congress. The names and attributes of five of these signs are given by Lizana. Finally, the names and rituals of the Maya and Mexican festivals echo the attributes of the sign through which the sun was passing at the time. The correspondence between the Maya and Nahuatl symbols amounts to practical identity in many instances. Every sign in both zodiacs echoes the symbolism of the corresponding Peruvian sign, as described in Mr Hagar's two papers in the Proceedings of the Congress (The Star-Chart of Salcamayhua, Paris, 1900; the Cuzco paper above mentioned, New York, 1902) and in The Peruvian Asterisms and Their Relation to the Ritual, read before the Congress at Stuttgart, 1904, and published in the *American Antiquarian* vol. 26, p. 329 et seq.; and the three American zodiacs in turn combine with symbols peculiar to themselves numerous others which indicate remarkable Oriental analogies. These analogies are too arbitrary to be satisfactorily explained as coincidences or as like results of like causes acting on the human mind. The group of the spear-throwers is found in codices, all of which according to Professor Saville are regarded as having been completed prior to the first historic coming of Europeans. The symbols contained therein cannot, therefore, have been subject to post-Columbian influence, nor can such influence be reasonably supposed to have invaded any of the other symbols referred to. It is, therefore, a legitimate question — one which, in different material, interested the genius of Humboldt — whether we must not consider that the correspondence between the astronomical symbolism of the two hemispheres indicates an interchange of ideas between them at some time and by some route as yet unknown, but before the discovery of Columbus. Beyond this the material indicates the preëminence and the complexity of the astronomical cult amongst the most advanced peoples of both the Americas. It is hoped that this elucidation of the Mexican symbolic astronomy may help toward the further identification of the Mayan and Mexican hieroglyphs of which, as yet, we know so little and from which we may hope to learn so much of ancient America.

Dr Charles PEABODY (Cambridge, Mass.) gave an account of "Recent Cave Work in America." In Missouri and Arkansas,

throughout the "Ozark Uplift," are many rock-shelters, much resembling those of Dordogne. These have been occupied at various times by prehistoric peoples. Their presence is attested by ashes, charcoal, split animal bones, flint-chips, and implements of various materials. Occasionally stalagmitic deposits of ten to forty centimeters are found above evidences of human occupancy. The culture of the occupants is primitive, "problematical" objects are absent, pipes almost missing, ground stone objects very rare, pottery rude, and worked shell practically not to be found. The articles in chipped stone and worked bone are, however, numerous and skillfully wrought. The limitations of the culture place it in marked contrast to that of the eastern parts of the same states, near the Mississippi river. There seems to have been little intercourse between the highlands and the lowlands.

The subject presented by Dr George Grant MacCurdy (New Haven, Conn.) was "The Alligator in the Ancient Art of Chiriqui." The ancient art of the Province of Chiriqui, Republic of Panama, is particularly rich in decorative motives derived from animal forms. The animals most often represented are the fish, frog, parrot, jaguar, armadillo, and alligator, the last two being the favorites. The motives derived from the armadillo are as a rule plastic. They were discussed by the author at the Quebec Congress in 1906. Plastic forms of the alligator are not often met with except among gold ornaments. Painted forms of the alligator and derivatives therefrom are, on the contrary, very abundant, especially in two groups of pottery. These groups as well as gold ornaments were described and the evolution of decorative motives derived from the alligator was traced. It was pointed out that conventionalism may result from (1) the reduplication or elimination of parts; (2) transposition and substitution; (3) isolation of parts and their use independently of the whole, and (4) wholesale reduction and simplification. To give balance, for example, a second head may be added. Some part may be eliminated for lack of space, or transposed or substituted for another part. An instance of wholesale reduction and simplification is the representation of the alligator by means of a short curved line in a horizontal position, with a spot in the hollow of the curve to indicate the dermal markings. This motive is re-



peated to form an ornament about the rim of a vase. Spines as well as scales are used as independent motives. Among the gold and bronze objects the entire alligator head is a favorite decorative motive, being attached to plastic forms, that may or may not otherwise have reference to the alligator. A fine example is the mythical creature with human body and alligator head. On either side of the head and of the feet is an additional alligator head as an ornamental and symbolic feature. There are a number of representations in gold of this alligator-man with slight variations in details of execution. It must have been an important deity. The finest example of Chiriquian ceramic art, a chalice-shaped vase, is ornamented with a painting of this alligator-man in black, red, and purple on a cream ground, the central figure being accompanied by conventional scale, spine, and alligator motives instead of by additional alligator heads.

Other papers were read as follows :

Professor Heinrich MATIEGKA (Prague), "Parallelen oder Beziehungen zwischen der nordamerikanischen und mitteleuropäischen steinzeitlichen Keramik."

Regierungsrat Franz HEGER (Vienna), "Die archäologischen und ethnographischen Sammlungen aus Amerika im k. k. naturhistorischen Hofmuseum in Wien."

Manuel de Oliveira LIMA (Bruxelles), "Sur l'évolution d'une ville du Nouveau Monde du 16<sup>ième</sup> au 20<sup>ième</sup> siècle, à propos de la récente transformation de Rio de Janeiro."

Professor Don Antonio SANCHEZ-MOGUEL (Madrid), "Intervencion de Fray Hernando de Talavera en las negociaciones de Colon en los Reyes Catolicos."

Miss Adela C. BRETON (Montreal), (1) "Exhibition of a Copy of the Ancient Plan in the Museo Nacional, Mexico, supposed to be Part of a Plan of Tenochtitlan"; (2) Survivals of Ceremonial Dances Amongst the Indians in Mexico."

Dr Jean DENUcé (Uccle-Bruxelles), (1) "Une grande carte de l'Amérique par les Reinel (vers 1516)"; (2) "Note sur un vocabulaire complet de la langue Yahgane (Terre de Feu)."

Ignacio MOURA (Pará), "Sur le progrès de l'Amazonie et sur les Indiens."

Professor R. LEHMANN-NITSCHKE (La Plata), "Zur physischen Anthropologie der westlichen Chacostämme."

Dr A. WIRTH (Munich), (1) "Die Autobiographie Franz Rawie's (um 1720)"; (2) "Die Theorie Trombetti's von dem Zusammenhange der amerikanischen und Asiatischen Sprachen."

Professor Franz RITTER VON WIESER (Innsbruck), "Die Weltkarte des Pierre Destelier von 1553 im Besitze Sr. Exzellenz des Grafen Hans Wilczek."

Dr J. D. E. SCHMELTZ (Leiden), "Die niederlandische Tumac Humac-Expedition in Surinam."

Jonkheer L. C. VAN PANHUYS (Hague), (1) "A Remarkable Book on the Indian Mind"; (2) "Communications about Ethnography and History of Surinam."

Professor Heinrich PABISCH (Vienna), "Der Fischfang mit Giftpflanzen in amerikanischen Gewässern."

Professor Marshall H. SAVILLE (New York), "Archeological Researches on the Coast of Esmeraldas, Ecuador."

Dr H. Th. PREUSS (Berlin), "Das Fest des Weines bei den Cora-Indianern der mexicanischen Sierra Madre Occidental."

Professor Eduard SELER (Berlin), (1) "Die Sage vom Quetzalcouatl und den Tolteken nach den in neuerer Zeit bekannt gewordenen Quellen"; (2) "Die Ruinen von Chich'en-Itza in Yucatan"; (3) "Der altmexicanische Federschmuck des k.k. naturhistorischen Hofmuseums. Bericht über eine Untersuchung seiner Konstruktion und Beschaffenheit." (Both Seler and Heger agree with Mrs Nuttall in calling it a head-dress.)

Hauptmann a. D. L. WOLLMAR (Heidelberg), "Die mexikanischen Bilderschriften und die Zuverlässigkeit ihrer alten und ihrer neueren Interpretationen."

Professor Juan B. AMBROSETTI (Buenos Aires), "La Question Calchaquie et les travaux de la Faculté de Philosophie et Lettres de l'Université Buenos Ayres."

Professor Max UHLE (Lima), (1) "Die Frühkulturen der Umgebung von Lima"; (2) "Zur Deutung der Intihuatana."

Professor Enrico GIGLIOLI (Florence), (1) "Intorno a due rari cimeli precolombiani dalle Antille, molto probabilmente da San Domingo"; (2) "Di certi singolari pettorali di pietra e di conchiglia precolombiani, dalla Venezuela."

Professor Julius NESTLER (Prague), (1) "Ein von dem österreichischen Konsul in Managua (Nicaragua) gefundenes Idol"; (2) "Die Ruinenstätte von Tiahuanaco in Bolivien und ihre Bedeutung."

Professor R. SAKAKI (Kyoto), "Une nouvelle interprétation du pays 'Fou-sang.'"

Alberto FRIČ (Prague), "Völkerwanderungen, Ethnographie und Geschichte der Conquista in Südbrasilien."

Professor C. V. HARTMAN (Stockholm), (1) "Some Features of Costa Rican Archeology"; (2) "The Photographon, an Instrument which will Replace the Gramophone."

Dr Rudolph TREBITSCH (Vienna), "Ueber den Wert phonographischer Aufnahmen von Gesängen der Naturvölker."

Dr W. THABITZER (Copenhagen), "Demonstrationen von Lichtbildern der heidnischen Kultur der Ostgrönländer nebst Erläuterungen."

A. G. MORICE, O.M.I. (Kamloops, British Columbia), "La position du verbe dans les langues Denées."

P. Fr. HESTERMANN, S.V.D. (Mödling), "Ueber die Panosprachen und ihrer Beziehungen."

Professor P. W. SCHMIDT (Mödling), "Zur Lautlehre der amerikanischen Sprachen und ihrer Transkription."

Among the publications presented to the Congress may be mentioned: "Reisestudien aus dem westlichen Süd-Amerika," by Princess Therese of Bavaria; "Exploraciones Arqueologicas en la Ciudad Prehistorica de 'La Paya,'" by Professor Ambrosetti; "Nouvelles Recherches sur la Formation Pampéenne," by Professor Lehmann-Nitzsche; a "Festschrift" in honor of the Congress, including two papers by Regierungsrat Franz Heger, relative to the American archeological and ethnographical collections in Vienna, especially the ancient feather head-dress; "Die Karten von Amerika in dem Islario General des Alonso de Santa Cruz," by Dr Franz Ritter von Wieser; "Beiträge zur Völkerkunde von Surinam," by C. A. de Goeje; the third volume of collected studies by Professor Seler; and the first volume of the Publications of the American Ethnological Society of New York, containing the Fox Texts collected by Dr William Jones.

The social features as well as the opportunities for sight-seeing and excursions were much appreciated by the members. Special provisions were made for visiting the royal imperial museums, the Schatzkammer, the phonogram archives of the Imperial Academy of Sciences, the Museum für österreichische Volkskunde, the Palace of Schönbrunn, Kahlenberg, and the Prater. The evening entertainments included complimentary tickets to the Royal Opera and Theater, and a banquet given by the municipality at the Rathaus. The invitation of Count Hans Wilczek to spend Sunday at Schloss Kreuzenstein as his guests was quite generally accepted.

At the closing session it was voted to include Portuguese as one of the official languages of the Congress, the next session of which will be held in 1910. As this will mark the hundredth anniversary of both Mexico and Argentine Republic, the Congress will meet

first in Buenos Aires during the month of May, and in Mexico City in September.

Owing to the lateness of the season only about twenty-five members were able to take part in the excursions to Budapest, Lake Balaton, and Bosnia and Herzegovina, which were organized to follow immediately after the close of the Vienna Congress.

YALE UNIVERSITY,  
NEW HAVEN, CONNECTICUT.